THE CHRONICLE

OF THE

LONDON MISSIONARY SOCIETY

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A MEMORIAL TO THE LATE JAMES GILMOUR.

ALL who have followed at all carefully the history of our Mongol Mission know that, since the death of James Gilmour, it has passed through a time of trial. The recent insurrection troubles have had an adverse influence in temporarily driving away the bulk of the Mongols, and rendering them thus still more difficult of access. In fact, it seemed not improbable that another centre might have to be found for it. It is highly improbable that anyone has contemplated the abandonment of the Mission which has been so splendidly consecrated by the lavish expenditure of faith, of prayer, and of self-denial.

The work has been and is still being carried on most vigorously and actively by Mr. Parker and Mr. Macfarlane, and I am rejoiced to learn that, in their opinion, Ch'ao Yang now appears the best site for the *indispensable fixed centre* from which to work outwards. No reader of "James Gilmour of Mongolia" needs to be reminded of what *he* went through there. It was in that Chinese yet Mongol frequented town that he began to gather in the first-fruits of what will yet be a great harvest of souls. There, if anywhere, so far as buildings can do it, we ought to plant a visible memorial—mission premises and hospital combined—of the man who kept back nothing from Jesus Christ in his efforts to win Mongolia for Him.

This, then, appears to be the fitting time to inform friends what funds are requisite for this purpose. Surely we shall not have to wait long for the small sum needful to begin this good work. I have worded the appeal as follows, and I venture to urge it upon the prayerful consideration of every recipient of the Chronicle, asking them also to make it known widely among their friends:—

"All who have read carefully 'James Gilmour of Mongolia' will have noticed that pages 231—235 refer to a sum of money saved by him out of his limited income, and intended originally for the education of his boys. In his own inimitable way he shows how he gradually came to the conviction that he ought to devote the money—nearly £400—to the purchase of premises for the Mongol Mission. His *intention* is beyond dispute, but as he died before premises could be secured and without mentioning the matter in his will, the trustees of the two surviving boys feel that they have no power to surrender their claim to this sum. They were willing, however, to abide by the judge's decision in a friendly suit, but the Directors of the London Missionary Society, after thoroughly considering all the circumstances, decided

that they ought not and could not maintain any claim to the money.

"But many of James Gilmour's friends and old fellow-students feel that this responsibility, which most certainly would have been discharged had he lived, ought to be assumed by them as a fitting memorial of his courage, faith, and self-sacrifice. I am rejoiced to say that already one gentleman, a Director of the London Missionary Society, has promised me £100 towards this object. He writes:—'I was deeply touched by the self-sacrifice of the late Mr. Gilmour. . . . I feel that others may wish to join in carrying out Mr. Gilmour's wishes for this London Missionary Society work, and I should like to share to the extent of £100.'

"From the many testimonies I have had to the deep spiritual impression the story of James Gilmour's life has made, I feel sure that there must be a large number who would like to join in carrying out this deeply cherished wish of the great missionary. Contributions may be sent either to me at 42, Sisters Avenue, New Wandsworth, London, S.W., or to Rev. R. Wardlaw Thompson, 14, Blomfield Street, London, E.C., and will be duly acknowledged."

Richard Lovett.

PROCEEDINGS OF THE BOARD.

Board Meeting, May 30th, 1893.—Rev. W. Roberts, B.A., in the chair. Number of Directors present, 76.

The new Directors present were introduced and cordially welcomed by the Board.

R. F. Horton, Esq., M.A., was elected Chairman, and A. Hubbard, Esq., J.P., Deputy-Chairman, for the ensuing year; and the hearty thanks of the Board were accorded to the retiring Chairman (Rev. W. Roberts, B.A.) and Deputy-Chairman (A. J. Shepheard, Esq.).

The various standing committees were appointed. The name of the Rev. J. Legge, D.D., of Oxford, was added to the list of Honorary Directors. Mrs. C. B. Symes was chosen to the vacancy on the Board caused by the death of Mrs. Wardlaw.

W. Edwards, jun., Elliot P. S. Reed, and A. Pye-Smith, Esqs., were re-appointed auditors, and were thanked for their past services, and W. G. Wilkins, Esq., was selected as the fourth auditor in place of J. McLaren, Esq.

A small preliminary Committee was appointed to make suggestions as to the celebration of the Society's Centenary in 1895, and to nominate a more representative Committee.

Board Meeting, June 13th, 1893.—R. F. Horton, Esq., M.A., in the chair. Number of Directors present, 71.

Miss Miller and Miss Benham were welcomed back from Amoy, the Rev. J. W. Wilson from Chung King, and the Rev. J. D. Hepburn from South Africa; and the Board bade farewell to the Rev. J. H. Holmes, appointed to New Guinea.

The Special Committee appointed to consider and make preliminary suggestions for the celebration of the Society's Centenary recommended the appointment of a larger Committee, representative of the Directorate in all parts of the kingdom, and further recommended that conferences should be held as early as convenient with the local committees, and other leading friends of the Society in various parts of the United Kingdom, for the purpose of discussing their own and other suggestions for the celebration of the Centenary.

Offers of service were accepted from the Rev. W. Cutting, pastor of Queen's Walk Congregational Church, Nottingham; and from Miss A. B. Webster, of Heaton Moor, and Miss Sarah Williams, of Denbigh, subject to their passing the usual examination.

FROM THE FOREIGN SECRETARY.

THE holiday months have now begun. Some of our readers are starting for their summer outing, some are considering where they are to go. I should like to suggest one or two holiday thoughts, in the hope that they may bear fruit. It is a great comfort to know, when planning an outing in this country, that, if we have the means to pay for it, accommodation can always be secured anywhere by bespeaking it in good time. Accommodation, humble or moderate or luxurious, according to our tastes and means, may be had by the sea-shore, or on the mountain side in any part of our own country, or across the Channel. It is not so in the mission-field. The need for periodical rest and change is even greater in many parts of the mission-field than it is in the home lands; but the difficulty of finding any place to go to is almost insuperable. We have all felt the heat of the present summer to be exceedingly oppressive and exhausting; but to many of our missionaries such heat, and often much greater heat, is the normal temperature during the greater part of the year, and they are living in places where sanitary science is unknown. The smells of the crowded cities of the East become unbearable during the hot and rainy seasons. European men and women soon lose all elasticity, and even become utterly prostrate, while the poor little children are in constant trouble with prickly heat and other ailments. If they could but get to the hills or to the sea-shore for a few weeks during the hot weather it would be a means of refreshment and relief which would tell wonderfully on the quality of their work afterwards. But though the hills or the sea-shore are often tantalisingly near, there are no houses to go to, and no accommodation of any kind.

So important is it that the missionaries in the Eastern missions should be able to get change of air during the hot season, that some missionary societies build rest-houses in connection with their principal mission districts, and require all the missionaries to use them for a certain period of each year. Our own Society has been compelled to make some provision of this kind in places which are exceptionally trying to the health, but there ought to be rest-houses within reach of every important

district of our missions in India and China. They do not require to be very large or elaborate structures. Plain, weather-proof buildings, with accommodation sufficient for a couple of families living under one roof, are all that is required. Such could be erected for from £200 to £250, and they would be of inestimable value to the missionaries. Will not some friend, enjoying the holiday, take this matter up, and earn the gratitude of many much-pressed workers, by getting or giving the requisite amount for one such house? No mission needs it more urgently than that in Chung King.

ANOTHER holiday thought I should like to suggest is to young ministers. After the first days of rest are over, and the system is getting back to a healthy mental and spiritual condition, you begin to review the past, and to make plans for the coming winter's work. Has the result of your home ministry really justified you in silencing that call to the mission-field which came to you in college days, or is there reason for thinking that you would have had a larger blessing, and a more free and fruitful spiritual life, if you had yielded to the Divine impulse! If so, is it too late now to amend the past? Positions of great importance, and widely extended opportunities of usefulness, are awaiting some earnest and suitable men at Benares, at Salem, at Coimbatoor, and in Travancore. Are they not waiting for some of you?

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

AS will be seen in the proceedings of the Board, a Committee has been appointed to make arrangements, in consultation with our friends all over the kingdom, for the celebration of the Society's Centenary in 1895. Some will doubtless remark that 1895 is a long way ahead, and that we are beginning our preparations early. I hope we are following the advice so often given of taking time by the forelock. I am sure we are not beginning too soon for all that we have to do.

THE Centenary celebration must be worthy of the past history of the Society, and it must be generally observed throughout our constituency. To secure this will take a long time, and a great deal of attention and thought. We must remember, in addition to this, that we have a great work on hand which we are pledged to complete before the Centenary. The Forward Movement has yet to be accomplished; it is, so far, only half achieved. Of the one hundred additional missionaries, forty-five are gone forth and five more are appointed. Fifty more are yet required, and *the funds!* The completion of this movement is the preparation for the Centenary, so we must lose no time.

THE holiday season is upon us. One is made aware of this, not only by the brilliant weather, but by the few contributions that reach us and the lessened requests that are made for deputations. Before long I suppose we shall most of us be "of the dispersion." May I make some holiday suggestions? Would it not be possible to use the summer time much more than we have done lately for the advocacy of our work? I should be very willing to help in arranging gatherings in the open air. Some of our friends have found garden parties not only pleasant but exceedingly profitable.

Another holiday inquiry which might be well made is: What proportion does our expenditure on holiday luxuries, extravagances, and indulgences appear to our gifts to missionary work?

I should like to suggest a further question which might while away some of the wet days, if any should come: What is the right pronunciation of the word Centenary?

That poor £50 note mentioned in last month's issue is still in durance vile. £250 specially given to our funds will release it. So far only £52 has come to its rescue, that is, only £2 since my last appeal.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

I WISH to call the attention of all secretaries of Auxiliaries, Sunday-schools, and Missionary Bands to our new wall maps The set is now complete in a series of nine, covering the entire range of the Society's operations. They consist of North India, South India, Madagascar (northern half), Madagascar (southern half), China, South Africa, Central Africa, Polynesia, and New Guinea. Each chief station is plainly marked. The maps are printed on calico, and are easily hung up for the purposes of an address. For securing an intelligent conception of the Society's work such maps should be constantly employed, and each well-organised Auxiliary should equip itself with a set, the cost of which, carriage free, is £2 12s. Single maps can be had for 6s. 9d., postage included.

FOR the convenience of the smaller Auxiliaries we have one or two loan sets, and, for the nominal charge of *one shilling*, I shall at any time be happy to lend a map carriage free.

THE Society has just issued an 8 pp. 8vo leaflet, entitled "The Pros and Cons of the Week of Self-Denial." This is the reprint of a suggestive and stimulating paper read by the Rev. Eric A. Lawrence, of Halifax, before the Metropolitan Auxiliary Council at its last annual meeting. It was generally felt by those present that the paper would be useful in pamphlet form. The price is one halfpenny, or three shillings a hundred.

DEAN VAHL, President of the Danish Missionary Society, has again laid the friends of missions under a debt of obligation by the publication of his comprehensive and carefully-compiled statistical review, entitled "Missions to the Heathen in 1890 and 1891." Though only a 24 pp. 8vo pamphlet, it is by far the most complete analysis and summary of missionary reports issued, and deserves a wide circulation. The work of British, Continental, American, and Colonial organisations—304 in number—is all brought under review. The grand totals given on the last page show an increase all along the line. Thus:—

	1890.	1891.
Income (English money) ...	£2,412,938	£2,749,340
Missionaries	4,652	5,094
Do., unmarried ladies ...	2,118	2,445
Native ministers	3,424	3,730
Other native helpers	36,405	40,438
Communicants	966,856	1,168,560

To meet the convenience of friends in this country, we have copies of the Review on sale in our Publication Department, and I shall be happy to supply these at seven pence a copy, postage included.

GEORGE COUSINS.

THE OLDEST SUNDAY-SCHOOL IN MADAGASCAR.

THE photograph which we here reproduce was taken by a native photographer in Antananarivo in June of last year. The group includes nearly all who were then teachers in the Ambòhijatòvo Sunday-school. The English lady in the second row is Mrs. W. Johnson, of the Friends' Foreign Mission. The Englishman standing at the back is our missionary, Mr. J. C. Thorne, who has had so large a share in the development of our educational work in Madagascar. Standing on his left is Rainizàfimànga, the native superintendent of the Sunday-school. He was one of those who took part with Mr. A. Kingdon, the late missionary printer to the F.F.M.A., and others in starting the school in 1874, and he has maintained his connection with it ever since. Like most of the teachers, he was for many years a teacher in a day school; but for some years now he has been Assistant Secretary of State in the Malagasy Foreign Office. He has brought up a large family in a careful Christian manner, and his children, sons-in-law, and daughters-in-law are very respected members of the community, and most of them earnest Christian workers. The second figure to the right in the front row is one of Rainizàfimànga's sons-in-law—a clever, well-educated Christian man and preacher, engaged daily as chief native teacher in the Friends' High School for Boys. On his left again is a young man whose chief employment is that of draughtsman for the lithographic press of the F.F.M.A. The young man in the figured shawl in the back row was one of Mr. Thorne's scholars, and is now a medical student in preparation for the work of medical evangelist to his fellow country people. The lady who is the central figure of the middle row is one of Miss Craven's

TEACHERS AT AMBOHIJATOVO, THE OLDEST SUNDAY-SCHOOL IN MADAGASCAR.

most trusted and capable assistants in our Girls' Central School, and is well known also for her active share in the Young People's Christian Endeavour Society of the Ambohipotsy Church.

The Ambòhijatòvo Sunday-school was for some years after it was founded the only Sunday-school in Antananarivo. So small was the number of capable Christian teachers, and so great was the demand upon such for preaching in Antananarivo and the neighbourhood, that it was very difficult at first to secure and retain a sufficient number of teachers for the three or four hundred children and youths gathered into the school. The maintenance of the school depended chiefly during the first few years on the persevering efforts of two or three missionaries; but it has since become the best sustained of native self-supporting institutions in the capital; and, undoubtedly, by training teachers in Sunday-school work, it prepared the way for the establishment of a Sunday-school in connection with each of our nine city congregations, and many others throughout the province. Notwithstanding the rise of other schools, that at Ambòhijatòvo has been constantly maintained, and in reputation and numbers still stands first. Many series of well-prepared Scripture lessons have been gone through during the last eighteen years, and from among the scholars and teachers a goodly number have gone forth as evangelists and teachers to other parts of the country, and are now putting to good use the knowledge and experience gained by them at Ambòhijatòvo. The majority of the present teachers have themselves been scholars in the school, and none are more regular in their attendance and more deeply interested in the work. The school has shared largely with all our higher schools in Antananarivo in a remarkable manifestation of the Holy Spirit's power during the past two years in bringing to decision for Christ several hundreds of our better-taught scholars.

In "The Yoruba Country: Its People, Customs, and Missions," by Rev. Samuel G. Pinnock, Baptist Missionary, Awyaw, Western Africa ("Joyful News" Book Depôt, Rochdale, and 152, Fleet Street, London, E.C.; price 6d.), we have a clear, concise booklet, from which a very good general conception of the Yoruba people can easily be gained. Three societies are working among them, but, thus far, have not been able to gain more than a few hundred converts. Mr. Pinnock urgently pleads for more labourers.

A REMARKABLE MOVEMENT IN SOUTH INDIA.

Vizagapatam, South India,
February 25th, 1893.

DEAR MR. THOMPSON,—In writing you this time I hardly know how to express myself, I feel so full of joy and thankfulness for what the Lord has done for us and among us. Part of last and the previous weeks were spent at Jamadevipeta, a village inhabited by about 800 people, in the Veeravilli taluk, about forty-five miles away from Vizagapatam town. It is an out-of-the-way village; but out of the way as it is, the Spirit of God has discovered it, and fixed upon it as a suitable place wherein to begin a mighty work in the hearts of men. The movement is a remarkable one. Its origin might be traced back over thirty years, when, on a certain day, Mr. Jagannadham, our revered native pastor, casually met the leader of the movement, now a pensioned Sepoy, in the house of a Mohammedan convert in the Ganjam district. A little seed then dropped into the heart of the old man Mallaya has at last matured, and is now bearing abundant fruit to the glory of Jesus. He passed his term of service in the army, took his pension, and returned to Jamadevipeta, his native village, to end his days. Some time after that he began to talk about Christ and Christianity to the villagers. At first he was severely rebuked and persecuted. The word caught the ear and touched the heart of a young man, the Naidu of the village. While he was thinking over the matter he and two or three others, at the end of 1891, met our catechist preaching in the market-place of Madgula, a neighbouring town. They had a talk with them, and bought a New Testament and received several tracts; so they returned to their village strengthened in mind and heart. About six months ago, four of the men came to Vizagapatam to see and learn more of Christianity. They spent several days among us. They attended our services, and bent the knee in prayer with us in the chapel and in our homes. In November and December we made a tour through that part of the district, and spent a few days in the village. We found several people advanced in the knowledge of Christ and wishing for baptism. But as the leader was away from home and the other people busy harvesting the rice, baptism was deferred. This month (February) we went to the village again, and spent six days with them. It was a delightful time from the presence of the Lord.

Sunday evening, February 12th, will long be remembered by us. We met for service in the verandah of the goldsmith's house. In the corner was a small fowl-house; this was converted into a temporary pulpit and baptismal font; the coverlet was a woman's white cloth. On the left of me sat the women, and on the right sat the men, all on the ground; the little place was full, and many of the villagers stood around. The service opened with prayer, followed

by a hymn in Telugu, and the reading of a chapter with a running comment for a sermon, which suited the people. They all joined heartily in the service. At the close we had the great joy of receiving into the fold of Christ by baptism fifteen persons, all adults. We began with the pensioned Sepoy, the leader of the movement, his wife and two daughters, his son and his wife; the Naidu and his wife, his aunt and sister, and another young man; two goldsmiths, the wife of one of them, and their sister, a widow, who is now about thirty-five years of age. This widow, a very intelligent woman, although she cannot read, has been used of God to lead the women of the village to Christ. Four persons were excluded from baptism. One young man was rejected because he had two wives. He has promised to make a separation arrangement with the last one he took, if possible. Both wives were willing to accept baptism. The fourth one rejected was a woman who was on a visit to the goldsmith's family. Her case is a remarkable one. She told her story to me. She said she had been ill for over a year; she could not walk, and sometimes appeared as if she had lost her senses. It was supposed that an evil spirit had possessed her. She said that they had spent over 100 rupees, in sacrifices and worship at various temples, and to native doctors and charmers, in the hope that by some way or other the evil spirit would be expelled. But it was all to no purpose. The people of Jamadevipeta sent for her, those who are Christians now, and for some days they had prayer over her, and by means of prayer, in the name of Jesus, the evil spirit was driven out. She was quite well, she said, when I saw her. She told us also that her husband had bought a ram, and was feeding it to make it ready for sacrifice, but now that Jesus had cured her she did not know what to do with the ram, as a sacrifice was not required. She had given her heart to Jesus and came forward to receive baptism. But, as her husband was not there, and knowing that probably baptism would mean to her expulsion from home, we thought it wise not to baptize her. We told her to consult her husband about the matter after going home, and talk to him about what Jesus had done for her; in that way she might win him also to be a follower of Jesus. She promised to do so, and would come to meet us at Jamadevipeta the next time we went there.

The following days, late at night, after the people had come home from the fields and taken their evening meals, we held meetings by the houses of the newly baptized converts in turn for prayer, reading and exposition of the Scriptures, and singing Christian hymns. It was a very enjoyable time for us all. The people gathered in large crowds to join with us in singing hymns. The news spread like wild-fire through the surrounding villages, and all sorts of rumours were afloat as to what I had done for the people. The people came in crowds to Jamadevipeta to see and hear for themselves. The persecution of the goldsmiths had already commenced. Their relatives came to the door and passed on without speaking to them. Brethren, pray for the people at Jamadevipeta, that they may be strengthened in the faith of our Lord and Saviour Jesus Christ.—I shall close now, with kind regards, yours faithfully,

M. Thomas.

SOMETHING LIKE A PROGRAMME.

To the Editor of the "Chronicle."

Sir,—How to kindle and keep alive in our congregations an ardent interest in foreign missions is a question which, I doubt not, your readers often anxiously ponder. I have pleasure in enclosing a printed slip which shows the way in which one of our principal churches in Chicago goes to work. Might not many of our British churches with advantage do likewise?—Yours faithfully,

F. H. S.

Programme of the Monthly Missionary Meetings to be held by the Union Park Congregational Church, Chicago, Illinois, Rev. F. A. Noble, D.D., pastor. Time, first Wednesday after first Sunday. "Go ye, therefore, and make disciples of all nations":—

January.—A Consecration Meeting.—Entering into the will of God. What is this, and what does it require? Led by the Pastor.

February.—Our Home Sunday-school.

March.—"Grounds of Assurance that the World is to be converted to Christ." Three papers.

April.—"The Judsons and their Work." Under direction of the Young Ladies' Missionary Society.

May.—"James Gilmour, of Mongolia," and "Missionary Intelligence."

June.—"Bishop Hannington and his Story," and "Missionary Intelligence."

July.—"Sunday-schools as Saving and Civilising Agencies," and General Discussion.

August.—"Impressions made upon us by the World's Fair, with Special Reference to the Lessons it teaches to Christian Workers."

September.—"The Place and Nature of Educational Institutions in the Evangelisation of Pagan Nations." I.—In General. II.—Among Particular Peoples. (1) China; (2) Japan; (3) Turkey; (4) India.

October.—"China." Under direction of the Society of Christian Endeavour.

November.—"The Story of William Carey re-told," and "Missionary Intelligence."

December.—Annual Reports on Home Work.

No paper or address to be over thirty minutes. From three to five minutes allowed to each person designated to report items of missionary intelligence.

The items are not to be read from printed matter.

IN a very modest annual report, published at the office of the Mission, 14, Delahay Street, Westminster, price threepence, the Universities' Mission to Central Africa presents a most interesting record of its last year's work. A well-executed coloured map serves as a frontispiece, the stations of the Mission being underlined with red ink, and shows at a glance their position and grouping. First we have Zanzibar as the headquarters of the Mission, with two or three out-stations, a group in Usambara to the north, another group on the River Rovuma to the south, a fourth group upon the eastern shore of Lake Nyassa, and one solitary station to the south of Nyassa.

On opening the report the strength of the Mission staff is the first thing to impress one. It has actively engaged in work two bishops, two archdeacons, nineteen European priests, three European deacons, thirty-three laymen, and twenty-three ladies, four of them belonging to a sisterhood. In addition to the European agents there are eighty-seven Africans. A perusal of the report informs one of the varied and solid work that is being carried on. The appointment of a new bishop, the Rev. Wilfred Bird Hornby, with the title Bishop of Nyassaland, naturally occupies a prominent place in the year's report; but the spiritual work, and the educational, medical, and industrial work which is carried on in the different stations, are all detailed with great care. On one page there is a useful summary of operations during 1892, in which one reads such items as the following: —"Kiungani.—School for 120 boys, including thirty-one theological students. New school chapel. Printing office with two English and nine native printers. Laundry, &c. Stone house for teachers. The Bishop when in Zanzibar. Clergy one, laity eight, two native teachers, and sixteen teachers. Cost of maintenance, £2,044." The statistics of the Mission show a total of 3,185 adult adherents, 1,701 of whom are communicants, a total of 1,186 boys and 780 girls in the schools, and an expenditure on the entire Mission of £19,835. The cost of raising funds, we are informed, was 8½ per cent., a clear evidence that the work was economically done. Although working on different lines from our own Society, this Mission commands our hearty sympathy and regard.

THE station of Lavigerieville, founded by the White Fathers on the shores of Lake Tanganyika, has already become an important settlement. When the missionaries first settled there in 1883 (it was then called Kibanga) there was nothing but "the desert and brushwood." Since then a large extent of territory has been purchased from the chief Poré at a cheap rate, and, when fully cultivated, it will be able to support 100,000 people. It is an undulating plain, bounded by the rivers Lope and Kanwema and traversed by two others. Abundant springs rise here and there. At first the Fathers established themselves close to the Lake, but owing to the fall in the water during recent years, they found themselves amid swamps, and had to move to high ground about one mile inland. There they have built an orphanage for boys and another for girls, in number about 300, all redeemed from slavery, and also several villages for Christian households. Altogether there are some 2,000 inhabitants—neophytes, catechumens, and inquirers. Unfortunately, the climate is still unhealthy, in spite of the large number of trees that have been planted. Further, the Arabs are directing their attacks on this station with great persistency. Owing to these two causes it is said that the Fathers and their people will all have to emigrate to Albertville (further north, but still on the shores of the Lake), and place themselves under the protection of Captain Joubert, of the Belgian Expedition, who is carrying on, with great energy and valour, a perpetual conflict with the Arab slave-traders.

THE Neukirchen (German) Mission reports as follows respecting its work in the Salatiga and Rembang districts of Central Java. The 4 missionaries are aided by 13 native helpers, 6 teachers, and 4 elders. There are 619 baptized persons, 356 of whom are adults. They have 161 children in the day-schools, and 69 Sunday scholars. Of one of the stations (Tempoeroeng) the missionary reports:—"Our work last year gave us much joy. Progress was very manifest. The services were well and regularly attended. Our helper there is a very zealous man. He was for a long time a Santri, or priests' scholar, and is well acquainted with the lying and deceit practised by the Mohammedan priests. He is also acquainted with many *elmoes* (secret religious doctrines), and this knowledge stands him in good stead in his visits to all sorts of people. Some time since he was with me at Gepoh, a village which, up to within a short period, was wholly Mohammedan. A Hadji (Mecca pilgrim) came there on purpose to dispute with Joseph, and, as he hoped, to prevent us from getting access to the people. The discussion lasted four hours, and was followed by the people with the liveliest interest. To our great delight, the Hadji was utterly discomfited, and openly acknowledged that he was. In the evening I held a service there. The Hadji and several Santris stood outside and listened. I have recently baptized six adults from that village. The people come every Sunday to Tempoeroeng, a distance of three to three and a half hours. In the rainy season I cannot go there, as the whole district is under water.

THE Basle Missionary Society's journal for May, *Der Evangelische Heidenbote*, contains some interesting details respecting the Cameroon highlands, where no mission work has as yet been attempted. A book has been published in Germany this year, entitled "Through the Cameroons from South to North" (*Durch Kamerun von Süd nach Nord*, Leipzic, 10m.). The author is 1st Lieutenant Morgen, who performed the journey he describes in 1889-91. One of the Basle missionaries accompanied him for a time. Starting from Kribi, in the south, the expedition found itself passing for a whole week through a dense forest inhabited by dwarfs. Further on they came to the country of a friendly tribe, the Yaunde, a fine and stately

race. At the age of fifteen the boys enter on a course of religious (?) instruction at the hands of a medicine man. (These men are trained at a college on the Gold Coast, and are at once doctors, sorcerers, and priests.) When the due course of instruction has been received, the lads are treated as men and receive a fetish to wear, in the shape of an antelope horn or a bit of ivory. Thus these innocent, happy peoples, as some call them, try to protect themselves against the evil spirits, of which the whole heathen world stands in awe.

Passing further north the missionary reached the River Sannaga, which here makes a sudden bend and proceeds towards the Atlantic Ocean. On both sides of the river were the ruins of burnt and forsaken villages. The river is in fact the boundary line of two very different worlds—the Soudanese negroes and the Bantus—and here are the outposts of the Mohammedan world. Free peoples are not to be found north of the Sannaga. The mighty chieftain of the warlike Wutes has subdued the whole land and reigns with absolute power. And, says the missionary, when you see his people you cease to wonder at their power. Compact, muscular frames and an elastic step reveal the born warrior. Young and old, inclusive of women, all bear arms. Ngilla, the great chief is a Mohammedan—that is, he wears a dress that proves him to belong to the False Prophet. He has a number of texts from the Koran sewn into his pockets. That is enough. Mohammedanism makes but little demands on its followers, if only they utter the name of Allah. But it has one effect on all who professedly embrace it—they are less accessible to the Gospel than before.

THE interior of Borneo is but thinly populated, and the few inhabitants live for the most part on the banks of rivers. Consequently the task of the missionary who wishes to visit them is comparatively easy. In his boat he can go from place to place, and, judging by a report of a recent journey made by one of the Rhenish missionaries, he is almost always sure of a kindly reception. Often questions are asked as the truth is explained, but some of the people "sleep with their eyes open." Brother Renken recently spent thirty-six days on the Capua River. He remarks naïvely that he did not meet with many people hungering and thirsting for righteousness. To his question whether they would not give themselves to the Lord, they replied: "Not yet; we will wait till God moves our heart." At one place he met an old Mussulman, who had the Koran lying at his side, and asked him if he read the book. His answer was "Yes"; but it came out that he understood nothing of it. The missionary showed him the Bible in Dajak, and asked why the Koran was not translated into that language. The usual reply is: "That is impossible;" and, in fact, translations are forbidden. In another place he was asked by the wife of the Damang whether Christians would not be (as is often said in those parts) slaves of the Dutch in the next world. The missionary explained how the Saviour delivers from the slavery of sin, but of this she would hear nothing, but persisted in saying: "After death, I don't want to be the slave of the Dutch people."

THE first attempt to evangelise Dutch New Guinea was made in 1855 by two Gossner missionaries, who had the notion that men might find the means of subsistence wherever they might settle. They suffered much, and could not, probably, have remained if the Government had not allowed them fifty gulden a month. New Guinea was then out of the world. Only twice a year did a little ship go there from Ternate. For seven years these brethren worked on, and then in 1862 a third went out to help them; but on reaching the island found that one of the two had just died. Meanwhile, the Utrecht Missionary Society was directing its attention to New Guinea, and in 1863 sent out three missionaries, and these were soon followed by others. As far as their means allowed they rescued slaves and received them into their homes, where they laboured hard to educate them, and sometimes with good results. They preached twice every Sunday, and gave all who attended, on leaving, a bit of gambier (used in connection with the betel-nut cakes) and a little tobacco. But their labours, pursued amid great sufferings, yielded little fruit. Apart from the liberated slaves, they could not point to a single Papuan who had become a Christian. However, they laid a foundation for others. They reduced the language—Noefoersch—to writing, and at length portions of the Bible were translated. The strongest station is Bethel, at Mansinam, on the Island of Manaswarie. There is a church holding 150 to 200 hearers, and in 1890 there were over fifty adults and sixty children who had been baptized. Timothy was appointed helper here in 1880, the first Papuan ever engaged in such work.

M. COILLARD, the noble leader of the French Zambesi Mission, has settled at Lealuyi, the capital of the Barotse country. The spot chosen for the station is a small hill rising about two yards above the surrounding plain. It is called the Sorcerer's Hill, and no one has ever dwelt there before. On his arrival M. Coillard found it covered with brushwood—the abode of countless snakes and insects. In front is the capital, a confused mass of huts in shape like beehives, and beyond and all around for an immense distance stretches the sad, naked plain, so dear to the Barotses.

The king's palace is a bigger hut than the rest. "It forms the centre of the harem, as the harem is the centre of the town, and the town the centre of the kingdom." An absolute autocracy prevails, and forms the great obstacle to civilisation and Christianity.

On the first Sunday the missionary sent a man to a mound near the village to ring the bell. Gradually the people came; last of all the king made his appearance—in all, 150 or 200 men—but not a single woman. The slaves, too, were not there, as they have not yet apprehended that the Gospel is for them. M. Coillard having secured order began to preach, when suddenly, and for the first time in the year (it was October), down came the rain. The king and his chiefs crowded into M. Coillard's hut; the rest put what covering they had over their heads and remained quiet, imagining that they were in the dry.

When the rain ceased, M. Coillard proceeded to teach the people a hymn, and then continued his discourse. Presently the king went off to the sound of the drum, and after that not a creature dared to remain!

Famine seems to be the rule in the capital. At all events, so far as M. Coillard was concerned, the difficulty of getting pro-

visions was great. No one dared to bring him anything without the king's permission. But one morning, as he was sitting, according to custom, alongside the king at the Lekothla, he was surprised to hear a chief proclaim: "Listen, Barotses all, this is the king's message. The *Moruti*" (as they call M. Coillard) "has come, and established himself among us. The king is glad, and so are we. He is not going to found another village, but he has a great deal of work to do (he is building a house, &c.), so here is a source whence you may get glass beads and calico. Carry to him, therefore, your reeds and your goods. Work for him, men and women, young and old. He has garments and ornaments for you. To-day we open the gate for you. Go!" Before M. Coillard got back to his hut, he found reeds and millet awaiting him. "So the siege was raised, blessed be God!" Writing several months later, M. Coillard says that the king continues friendly, but his servants all carefully keep at a distance from the missionary—a bad sign. What will be the issue? Meanwhile the work goes on. The king provided clothes for his wives that they might come to the services; but though they dressed themselves in them, yet considerations of royal dignity forbade their putting in an appearance. At Christmas M. Coillard spent a few days with his friends at Sefula. During his absence the rain came; and on his return he found his huts well-nigh destroyed, and his crockery nearly all broken, so violent had been the storms. The frogs were especially abundant. One took its seat by the inkstand, another tried a bath in a cup of coffee! At night there is a perfect concert of croaking. "It is quite royal. Lewanika has his drums and I my frogs. There is a noise, but one gets used to it."

After Christmas the Methodist missionaries, Mr. and Mrs. Buckingham, came. They wanted to get permission from the king to found a station among the Mashikulomboe. No opposition was raised. The king indeed promised to set up a village there, and to get some of these people to come and conduct the missionaries there. M. Coillard expresses his great delight and thankfulness at the prospect of being able very soon to shake hands with the missionaries at Garenganze, and then with those on the Congo. Thus the mission line is extending across the centre of the Dark Continent.

THE Rev. F. W. Kolbe, of Cape Town, who was formerly connected with the Rhenish Missionary Society before joining the ranks of our workers, writes:—"The other day I was much struck with what the Rev. W. Diehl, of the Rhenish Missionary Society, told me about the progress of mission work in Damaraland. He resides at Okahandya, where I was stationed in 1850. At that time there was no one who sought after God, no one who was baptized or desired to be baptized; the whole Damara tribe was under the dominion of heathen darkness and carnal-mindedness. And now Mr. Diehl tells me they have at Okahandya a church and congregation numbering 445, a class of sixty-eight inquirers, and in the Institution for Training Evangelists, at present under the direction of the Rev. J. Viche, there are fourteen young men who are being prepared for the work of the Lord in Damaraland, and Okahandya is only one of eight Damara stations on which a blessed work is being carried on by the Rhenish Society. Could the servants of the Lord, the Rev. Dr. C. H. Hahu and the Rev. J. Rath, my former colleagues, have thought it possible when commencing the work in Damaraland—now about fifty years ago—that they would live to see and to hear of such results! Surely our labour in the Lord is not in vain; the Gospel of Christ *is* the power of God unto salvation, and, if we can but wait, the fruit will appear in due time."

IN order that readers of the CHRONICLE may not be misled, the Rev. J. Peill has asked us to correct a statement made by him at the Young Men's Meeting during our anniversary. By a *lapsus linguæ* he stated that the number of adherents in Madagascar is 420,000, instead of 320,000, which was the total noted in his manuscript.—At the Conversazione the Rev. G. H. Campbell stated the heathen population in the Cuddapah district to be 1,000,000, not 10,000,000, as printed by us.

IN connection with the Jubilee of the Free Church of Scotland, and contrasting 1893 with 1843, Dr. George Smith thus writes in the *Free Church of Scotland Monthly*:—"The largest sum raised by the old historic Church of Scotland, after Dr. Duff's personal efforts for nearly five years, was not above £8,000 in the year before the Disruption. The Free Church of Scotland began, in 1843, with only £327 in its treasury to support thirteen missionaries, their families, and the native assistants, and to build and equip colleges, schools, and native churches. Such was the loyalty to Christ of that generation of its members, and such the catholic sympathy of evangelical Christians in India (led by Sir William Muir), in America, and other lands, that the Indian Mission started almost full-fledged as to the finance, no less than as to the spiritual staff of missionaries and converts. These fifty years have seen the pre-Disruption £8,000 increase to £13,433 in 1843-44, and now to upwards of £108,000 a year from all sources, of which £18,209 alone is from the collections of communicants in Scotland. The missions possess sums amounting to about £142,000, capitalised chiefly by the donors to endow certain stations and meet the repair of buildings, besides annual endowments of at least ten missionaries' salaries. This is exclusive of the capital of the missionaries' part of the Widows' and Orphans' Fund. Of the sum of £108,004 raised and spent last year on the missions, two-thirds were from Scotland, and one-third from the countries in which the missionaries labour. The personal staff of thirteen India missionaries in May, 1843, has increased in May, 1893, to 155 men and women—ordained, medical, and unordained—sent out from Scotland, besides a noble band of forty-three missionaries' wives. The whole staff of Christian agents, Scottish and native, is 975, or nearly as many as the congregations of the Church in Scotland. These are at work in India, South Arabia, and Syria; in Cape Colony, Natal, and British Central Africa; and in the New Hebrides group in the Pacific Ocean."

MONTHLY PRAYER MEETING.

ON Monday afternoon, July 3rd, from four to five p.m., the usual meeting for prayer will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C. The Foreign Secretary will preside. Recent information from the Mission field will be communicated. All friends of missions will be heartily welcome.

KADIRI FESTIVAL WEEK.

FROM Sunday, the 5th, to Sunday, the 12th March, the festival of Narasimham, the man-lion incarnation of Vishnu, has been held in this town.

Our preparation for the work of the week was our usual Sunday morning school and service, followed by the Communion. Strange it seemed to be observing this beautiful

THE CAR.

rite surrounded by the noisy signs of the heathen festival—tom-toms beating, gongs sounding, the crowds of people passing talking and shouting, while the great temple walls and towers frowned above our little meeting-place. Just so, I suppose, the early disciples often met in small companies in the heathen cities of Greece and Rome.

In the afternoon we had a good time of it in the bazaar, seven of us preaching to large and attentive crowds. Afterwards we spent a half-hour in the little reading-room adjoining, beseeching the Lord to visit us with power from on high.

On Monday morning we exhibited some large pictures illustrating the life of Christ, and again we had good crowds to listen to us. In the evening what a scene the streets presented!—thronged with people, many of whom were already securing sleeping quarters for the night under pandals and porches, on paials and house-tops, and any raised places at the sides of the streets. The shops and booths were ablaze with lamps and torches. The Dasaris, or religious mendicants, dressed out fantastically, and carrying peacocks' feathers and iron lamp-stands blazing with fire, filled the air with the discordant noise of their gongs. The town criers beat their tom-toms, and yelled out the notices of various entertainments—magic, marionettes, dramas, &c. Here and there a cripple, either real or pretended, made piteous appeals for alms. In one place a child was to be seen walking on high clogs, and carrying a stinking fire on his head. In another, eight or ten men engaged in a wild sort of dance, almost like a game of follow-my-leader, shouting and gesticulating. Every now and then an attendant, who followed them, spread a long strip of cloth on the ground, and placed upon it some greasy lumps of plaintain and cocoa-nut, when down they all went, and ate up the stuff with their mouths like so many dogs. One very holy man, dressed in a dirty sort of night-gown, and with his hair rolled up in a matted mass over his forehead, walked slowly down the street, attended by an immense crowd, some of whom fell before him and embraced his feet. He keeps his fingers in his ears, and will neither listen to anything nor speak to anybody. I shook him roughly by the arm, and asked him what he was doing. He took his fingers from his ears for a moment, smiled an inane smile, and then went on as before. His devotion is supposed to be something miraculous. One favourite device among the begging class seemed to be to lay a child full length in the road, and bury its face in mud—a spectacle of misery which does not fail to draw contributions of coin and grain from the pitying crowd.

On Tuesday evening we gave a magic-lantern exhibition in our school room. The attendance was not large, for the rumour spread that our pictures would infallibly turn the people into Christians! About fifty, however, came, and seemed greatly impressed with what they saw. They would have liked us to go on all night showing them pictures.

Wednesday gave us some good opportunities for preaching,

THE TEMPLE.

and multitudes heard us attentively. No opposition was

made, only one man wanted to know how the worship of Narasimham could be wrong, since *all the world* engaged in it!

Thursday was the great day of the festival, when the god was placed on the huge, unwieldy car, and dragged round the town in triumph. We went to the town about eight in the morning, and mounted a house-top near the starting place. The scene passes description. Far as the eye could see down the streets crowds and crowds of people were gathered, all trying to be near the car. The car itself was most gorgeously decorated with gaily coloured cloths and flags, and surmounted by a red umbrella. At the four corners were placed hideous images, supposed to frighten away any evil spirits which might be about. By the side of these were placed graceful green plaintain trees. Two figures, representing horses, and another as driver were attached high up in front, and above them ugly little images represented the god's attendants. The *pujaris*, or priests, were there bedaubing the car (which is carved all over with all sorts of figures, grotesque and indecent) with saffron and turmeric. In front on the ground, so placed that the wheels might run over it, was a huge mess of rice and fruit and ghee, on the top of which a pan of fire was burning. This was the gods' refreshment for his journey. The people swarmed round the car, throwing up at it and into it plantains and rice and peppercorns and flowers. Hundreds brought cocoanuts, which were hauled up the side by the priests in bags, broken in two, and half retained, the other half given back to the offerer. Soon after nine o'clock, the images brought from the temple being placed in position, and some of the principal inhabitants of the place, with their wives, having ascended the lofty stone platform by the side of the car, and thence stepped on to the car itself, all was ready for the start. A huge cable rope had been placed round it, and trailed out in double line fifty yards in front. Hundreds of people laid hold of these, and hauled with all their might, but it wouldn't stir. Then a lot of men behind placed huge beams beneath the wheels as levers, on which they stood and jumped, shouting with excitement; the police and others, meanwhile, thumping and whacking them with all their might, by way of encouragement. At last the unwieldy thing moved slowly forward, and then what a roar arose from the people! Shouting, clapping of hands, flinging of flowers; bells ringing, gongs sounding, horns blowing, until one was almost deafened by the noise. The car was steered by wedges of wood thrust under the wheels in front; but soon after starting it ran foul of a stone doorstep, which had to be smashed up with hammers. And so it passed slowly up the street, followed by the cheering crowd, many of whom—especially the women—carefully picked up all the grains of pepper, &c., they could find, to keep as remedies against disease during the year. People on the house-top beside me kept on clapping their hands and doing reverence to the idol; women lifting their children, and teaching them how to do it also. Altogether a weary, saddening sight a revelation of the immense power still exerted by the idolatrous worship of this land!

The day following the car-drawing is the principal day for the shop and booth keepers. The people now make their purchases previous to returning to their villages. The beggars become more impudent and importunate. The Dasaris place their iron lampstands in the middle of the streets, and the people throw their coppers into the dirty oil. Other mendicants lie on the ground, almost naked, their long hair trailing in the dust, and a tray containing a brass image and flowers placed on their breasts, howling for offerings Others go from stall to stall, abusing and shouting at the shopkeepers till, just to get rid of them, something is given. Two horrible-looking wretches, with ropes tied to them like wild beasts that had broken loose, their beards matted and hair dishevelled, and with their mouths all bloody, howl and beat their arms, legs, and stomachs, and every now and then, sharpening little knives on the stones, cut gashes in their tongues, or puncture their bodies till the blood runs. It makes one shudder to look at them. Another man lies on a heap of thorny bushes; and the women, whose children are lying with their faces covered with mud, scream out more shrilly than ever their demands for "Money, money!" The whole scene is terribly sordid—a pitiable spectacle for the glorious sunshine of God's heaven to rest upon.

Again we preached amongst the moving mass of people of "the unsearchable riches of Christ," and of "rest for the weary and heavy-laden," and again we were listened to by quiet and attentive crowds. On Friday evening we again showed the magic-lantern pictures, this time *outside* our schoolroom, and we were rewarded by getting a splendid crowd, who sat on the ground all about us and quietly heard all we told them of the scenes of English towns, and afterwards of the life of the Lord Jesus Christ. It was delightful to have such a good opportunity of teaching, both by the eye and the ear, the precious truths of the Gospel. Many of these simple village people, on their return to their homes, will have something to remember and think of better than the bustle and excitement, the folly and the sin, of the idolatrous fair. Let us hope they will ponder the earnest words they heard in the quiet hour of listening to the Christian preacher, and, if not before, at least in the hour of trouble or of death, turn, not to Narasimham Swami, but to Jesus, the Saviour of troubled and sinful men.

H. J. Goffin.

Under the title, "Brethren, let us pray!" the Rev. Morley Wright has issued as a pamphlet the address prepared by him for the first annual meeting of the Watchers' Band. The pamphlet is illustrated by four missionary maps of China, India, Africa, and South America, reproduced from *Regions Beyond*. The price is one penny, or twenty-five for 1s. 9d.

THE MISSIONARY HUNDRED.

FOUR NEW WORKERS.

MISS ANNIE ELIZABETH COOMBS, of Handsworth, Birmingham, has been a teacher for a number of years, and has relinquished a position and certainty of advancement as a certificated mistress under the Birmingham School Board to take up female mission work in Madagascar. She was first drawn towards missionary work at about the same time as she became a teacher. After attending some missionary services for young people, and reading about the work of

MISS COOMBS.

the *John Williams*, she resolved: "I'll be a missionary when I grow up." Endeavouring to do her duty in the sphere in which she was placed, she never wholly lost sight of this youthful resolution, and during the succeeding ten years obstacle after obstacle has been removed, as it seems, by a Divine hand, until a voice called her definitely to "Go forth." She has shown true Christian zeal in Sunday-school work, and has a high conception of a missionary's work and a fervent missionary spirit, and will bring to hear upon her work abroad, as she has done at home, an exceedingly bright disposition.

JOHN HENRY HOLMES, of Western College, Plymouth, was born at Harbertonford, near Totnes. "From my earliest recollection," he says, "I had a desire to live for Christ, and, when I yielded to the striving of the Holy Spirit and determined henceforth to seek only the glory of God and to spend my whole life in His service, I realised the joy and peace of soul which can alone be experienced by those who surrender themselves to His service." In this spirit of entire consecration, and with a persistent passion for missionary work, Mr. Holmes set his heart upon one of the most trying spheres of service—viz., Central Africa—and fitted himself by an elementary training in medicine for the emergencies of

REV. JOHN HENRY HOLMES.

such a mission; but when he learned that there was no present opening for him in Central Africa, he willingly accepted an appointment in New Guinea, where he will have the privilege of associating with the Rev. James Chalmers. Mr. Holmes has been a diligent student, "works like a slave," and is one of the most devoted men Western College has ever sent forth. The missionary spirit came upon him when very young, and his desire to become a missionary has deepened with each passing year, and one by one numberless difficulties have all disappeared. Mr. Holmes is a member of Sherwell Congregational Church, Plymouth, where he was ordained on June 7th, as reported in another column.

EDWIN PRYCE JONES, of Aberdare, South Wales, has started for Farafangana, on the south-east coast of Madagascar, where his early training as a chemist and druggist, established by examination, and a course of study at the London Hospital, should prove of great service. He has studied theology at Hackney College, and has attached himself to Park Chapel, Camden Town. Mr. Jones traces the dawn of his missionary zeal to the reading of the biography of the Rev. R. Knill, which "first impressions" have survived till the present time; and, happily, this long-

REV. EDWIN PRYCE JONES.

standing desire has not been quenched by the difficulties he has had to surmount in devoting himself to preparation for foreign work. He is zealous and ardent, and possesses a great deal of Welsh fire and enthusiasm. The return of the Rev. G. A. Shaw to this country enabled Mr. Jones to obtain valuable counsel before starting for Farafangana, whither he has taken as his wife Miss Minnie Page, who has been very earnest in her efforts to do good at home, and whose mother is a niece of the late Rev. W. Ellis, of the London Missionary Society.

GEORGE HENRY PEAKE, L.R.C.P. and S. Edin., has gone to Fianarantsoa to relieve the Rev. J. Pearse of the medical work which he has so untiringly and successfully performed, in addition to his ministerial labours, and to build upon the foundations, and enlarge the scope, of the medical mission which Mr. Pearse has so well and truly laid. As the son of an earnest missionary (the Rev. P. G. Peake, of Isoavina), Dr. Peake long entertained the desire to be a missionary, partly because his thoughts have been, by the circumstances in which he has been placed, so often directed to missionaries and their work. Madagascar being his native land, it

DR. GEORGE PEAKE.

is very natural that he should have shown a great preference for work in that island. He has a strong feeling for the Malagasy, and knows a good deal about them and their customs, and also something of their language. He has studied in connection with the Edinburgh Medical Missionary Association, and, as his degrees testify, has been a successful student, having gained several prizes and medals.

THE photograph of Mr. Holmes is by Mr. J. Hawke, of Plymouth; and those of Mr. Jones and Dr. Peake are respectively by Messrs. Valentine and Harrison, of Brixton Hill, and the London Stereoscopic Company.

A SKETCH OF THE HERVEY ISLANDS MISSION.

BY REV. J. J. K. HUTCHIN, RAROTONGA.

(*Concluded from page* 124.)

ATIU, MITIARO, AND MAUKE.

THESE islands are geographically near to each other, and Mitiaro and Mauke were conquered by the Atiuans in heathenism. Christianity was introduced into these islands by Rev. John Williams in 1823. Two teachers had been previously sent from Tahiti, but these were found to be in a miserable, half-starved condition, and all their goods had been taken away from them. When the missionary vessel neared the island, the principal chief, named Romatane, came off to the vessel, and was entertained by the chief of Aitutaki, who was on board, with a long and graphic account of the triumph of Christianity in the Society Islands, and also on Aitutaki, and as a proof of the truth of these statements, the astonished chief was shown the idols of Aitutaki, lying in their degradation in the hold of the vessel. His mind was also opened to the folly of idolatry, when Mr. Williams expounded passages in the Psalms and the Book of Isaiah; and he expressed his determination to burn his idols, and become a worshipper of the true God.

He accompanied Mr. Williams on his visit to the neighbouring islands of Mitiaro and Mauke, and his influence was very beneficial and helpful as regards the reception of the native teachers by the people.

Thus, in the space of a single week, the religion of Christ was permanently established in three islands, where idolatry and cannibalism had existed for ages; and a great warrior chief, who had subjugated the two neighbouring islands, submitted to the sway of the Prince of Peace and helped to extend His Kingdom. Since 1823 the people of these islands have been taught the truths of Christianity by native teachers. Though their superstitions still enchain many, and there is much formalism, yet all profess Christianity; and there are also not a few who witness by their lives that they are called of God. The population of these three islands in round numbers amounts to 1,500, with a church membership of 500.

RAROTONGA.

Rarotonga was evangelised in 1823. Previous to that period the Rarotongans were idolaters; they were also cannibals, and frequently at war one tribe with another; the chiefs were polygamists, and their morals were low. "The work of the law was written in their hearts;" for they had ideas of right and wrong. It was dangerous work for the thief in those days, for if caught he would probably be speared or clubbed; so also as regards other crimes.

They also prayed to their gods, and in times of general distress, such as war or pestilence, the priests would meet, and offer up expiatory human sacrifices. There were also good men amongst these heathen people, who believed that there was a good time coming for their land. Thus a father exhorts his children to be obedient to him in the following words:—

"Takatakai marie, e aku potiki e,
Te vai ra tetai inapotea
Kare teia e mou."

Which means in English,

"Tread gently, O my children!
The moonlight comes;
This will not be lasting."

This parent here refers figuratively to the good time coming for the island as the "moonlight," and our native preachers aptly quote these words as referring to the introduction of the Gospel into the island.

About the beginning of the present century some Tahitians drifted to Rarotonga in a canoe, and told the Rarotongans of "te au tangata o Tute"—"Cook's people"—of the wonderful things they had brought; and our natives prayed to their gods to send these strangers to Rarotonga.

Years rolled on, and again a drift canoe brought two or three natives from an island near Tahiti, who told the Rarotongans that other strangers had come from "Beritani" to teach a new religion; that Jehovah was the true God, and Jesus Christ, His Son, was the Saviour of all men.

About the year 1820, a vessel, commanded by a Captain Goodenough, visited the island; but the first contact with civilised Europeans was not of such a nature as to impress the Rarotongans favourably with the superior morality of the Europeans. After much lawlessness on the part of the crew, four of them were murdered by the exasperated natives, and the captain, thinking that to stay much longer would be dangerous, put to sea, and carried off a number of the people, amongst whom was a young chieftainess, named Tepairu-ariki. These natives were landed on Aitutaki, where they heard the Gospel and became Christians, and were ready to help in the evangelisation of Rarotonga whenever the opportunity should present itself.

In 1823, the Rev. John Williams rediscovered the island; and Papeiha, who had done such good work on Aitutaki, volunteered to stay and act as the teacher of the people. The Rarotongans, who had become Christians at Aitutaki were a protection and a help to Papeiha and his fellow-labourer. In a single year the Gospel won a most signal triumph; idolatry, superstition, war, and cannibalism were abolished; the people placed themselves under Christian instruction, and from that time to the present there has not been a single war upon the island.

In the April number of the CHRONICLE there is a photo of the Grand Old Man of Rarotonga. His name is Manarangi (the power of the sky), and he must be between eighty and ninety years of age. He is an uncle of Queen Makea, and was for a number of years the judge of the principal district

on the island. It was his delight to tell the stranger of the landing of Papeiha ; how his father, Tepou (whose portrait you see as a frontispiece to Williams' "Missionary Enterprises"), and who was a great warrior, protected the teacher ; and how astonished the people were when the teacher shut his eyes and prayed. He is a good Christian, and a true gentleman ; polite and courteous to everyone. When he spoke at our May Services, or at our Friday Morning Exhortation Service, no one was listened to with more attention and respect, as he could speak from experience as to the blessings Christianity had conferred upon the Island. I have lately heard from the island, and am told that he has renewed his sight, and can now read his Bible without the aid of spectacles.

In 1827, Rev. C. and Mrs. Pitman arrived, and settled at Ngatangiia, at the east end of the island, followed by the Rev. A. and Mrs. Buzacott, in 1828, who settled at Avarua, on the north side of the island. The Rev. John Williams also paid frequent visits to the island, and was of great service in helping the resident missionaries. Here also he built a vessel called the *Messenger of Peace*. It was a wonderful achievement, as the missionary had scarcely any tools to work with, and yet succeeded in constructing a vessel of between seventy and eighty tons burden. The Rev. William Gill joined the Mission in 1839, and settled on the western end of the island at Arorangi. The three missionaries labouring together for a number of years did a good and lasting work upon the island. They induced the people to congregate together in villages, to build substantial stone houses, and to erect churches, schools, and manses ; they introduced the orange tree and cotton and coffee trees, and other useful plants ; they were diligent instructors of the people, and preachers of the Word of God. They have rested from their labours, and their works do follow them ; but their memory, and the memory of those who took their places, of James Chalmers (now of New Guinea), and W. Wyatt Gill, D.D (now of Sydney, N.S.W.), are still held in reverence and affection by the Rarotongan people.

NEW GUINEA MISSION LUGGER UNDERGOING REPAIRS.

The population amounts to 1,900 people, with a church membership of 693. There are five villages, each having its church, school, and manse, which they keep in good repair. The people pay the salaries of their pastors, and contribute an average of £100 ; and in 1891-2, the contributions to the London Missionary Society of the Hervey Group District amounted to £783 11s. 2d.

In connection with the Mission at Rarotonga, an Institution for the Training of Native Teachers was founded in the year 1839, and since that year the work has been carried on up to the present time, and 490 men and women have been trained there. Pioneer teachers from Rarotonga took the Gospel to Samoa, to the Loyalty Group, to the New Hebrides, and to the south-east part of New Guinea in 1872. From 1872-91, fifty-two couples were sent to New Guinea, and of that number, up to the year 1891, seventeen men and twenty-three women died of fever ; three men and three women returned home ; four men and three women were killed, leaving thirty men and twenty-five women at work for Christ. Since the compilation of these statistics, several others have been called home. A photograph of two of these teachers has already appeared ; the one on the left is a Mangaian, named Tangi, and the other on the right is an Aitutakian, named Ehera. Ehera has lost his wife and child through the terrible New Guinea fever ; and yet in his loneliness and sorrow he wrote to me the other day and said : "It is a work of joy to me to be here in New Guinea, doing the work of Christ our Master." These noble men and women are the flower of our churches ; and their simple faith and whole-hearted devotion to Christ are worthy of all praise. They have their faults, doubtless, but the same may be said of the ministry in other parts of the world.

As regards the people of our charge, we believe that great good has been done. These are times, however, when changes rapidly take place. The people are intelligent, and thirst for information. They wish that their children should be taught English, and we are thankful that the London Missionary Society has recognised this want by appointing a lady missionary to commence a school for the higher education of intelligent children. There is much need for improvement also in their mental, moral, and spiritual condition. The people are also coming more and more into contact with the outside world, with its evil as well as its good. Yet as long as they continue to be a Bible-reading and a prayer-loving people ; as long as the Gospel is preached, which is "the power of God unto salvation to every one that believeth," we do not fear for the future, being assured that broken-hearted sinners will ever look to a crucified Saviour, and the Church which is founded upon Christ, the Rock of Ages, will survive all the malice of the Evil One, and the terrors of the judgment day.

The photograph of Mr. Liddiard is by Mr. H. J. Godbold, of St. Leonards-on-Sea.

A JESUIT FATHER ON THE MADAGASCAR QUESTION.

THE Paris correspondent of the *Daily News* recently sent to that paper the subjoined testimony as to the present position of the French in Madagascar from Père Causséque, a gentleman well known in that island as one of the senior and most able members of the Jesuits' Mission. We fully endorse Père Causséque's view of the situation : it is strikingly true.

"Father Causséque, of the Jesuits' Mission to Antananarivo, has returned to France. He thinks the French wrong in ascribing aggressively hostile intentions to the Hovas. They have no wish whatever to break the peace, and if they are procuring arms from England it is only to make, should they be obliged, a defensive use of them. They are terrified at the utterances of M. de Mahy and other persons of intemperate speech in the Chamber of Deputies. All that is said there about Madagascar is printed at Antananarivo. It does sound alarming to persons who are not used to French Parliamentary oratory, and it makes the Queen and Ministers scan closely the text of the Patenôtre Treaty and the Memorandum annexed to it. They find there is not a word in that Treaty to support the claims put forward in the Chamber of Deputies by Ministers of Foreign Affairs answering interpellations. It is silent on the subject of a Protectorate, and it only grants a privileged situation to France in respect to diplomatic relations with foreign Powers, but not in regard to trading or any other relations. They stand on the letter, and, they aver, on the spirit, which was more distinctly expressed in the Memorandum annexed to the Treaty. They would not sign the Treaty unless M. Patenôtre accepted the Memorandum, which is not the less valid because M. de Freycinet shirked reading it to the Chamber of Deputies when he represented the Treaty as a victory, and asked for its ratification.

"The Jesuit Father regards the Hovas as an intelligent and an interesting people, and well aware of the evil consequences of war with a great European Power. But they will go to war if they are bullied, and a sentiment which would engender future trouble must spring up in the case of their being defeated. If the French Government act with firmness and moderation, trying to conciliate and to be fair, the Hovas are sure to become attached to France. The Jesuit complained to-day to a writer on the staff of the *Temps* of the number of useless French functionaries quartered on the Hovas. Why not send, instead of the fifty soldiers who form the Resident's guard, six married gendarmes, and doctors, engineers, schoolmasters, and schoolmistresses ? They would be truly workers for civilisation. A grand palace has been built for the Resident, and a big barrack for the soldiers. The Jesuit Father longed to see hospitals in their place, and a few hundred thousand francs a year devoted to benevolent institutions. Such an expenditure would be a premium of

insurance against war, which would cost millions, be a cause of military weakness, and bring France no return worth speaking of. There are English and Norwegian missions at Antananarivo. Father Causséque says of them that if their relations are not intimate with the Catholic missions they are civil. The English and Norwegians do not attack the Catholics. The open and violent enemies of the latter are French. As to the Sakalavas, who are not yet Protestantised, the Jesuit Father holds them to be an inferior race, refractory to civilisation. They are fearful thieves. The Hovas are really a fine race, and in time to come will be the governing one of the island.

FROM THE SECRETARIES OF THE WATCHERS' BAND.

WE have this month a much smaller number of new branches to report; this, however, is not due to any slackening of concern in the Watchers' Band, as in many places a commencement has been made for the formation of branches which we hope ere long to include in our list; and the inquiries for information which we are daily receiving indicate how widespread is the interest which this movement is exciting.

Many of our branches are adding considerably to their numbers, and are increasing in power and usefulness.

One who has closely watched our progress and knows our churches well, and to whom we are indebted for valued help, has predicted that our membership this year will reach 20,000. It may be that his own deep interest and enthusiasm has led him to fix too high a degree of advancement; but it is certain that if all our ministers and all our members were really in earnest in this matter, and realised the greatness of the possibilities of this movement, that even this limit would soon be reached and passed.

For the sake of our missionaries, for the sake of the members of our native churches, for the sake of those who are still in heathen darkness, for the sake of missionary work at home as well as abroad, for the sake of Christ Himself, we plead that all in our churches who, fearing the Saviour's name, desire the universal spread of His Kingdom, and are willing to pray and work for so glorious an object, will unite with us in this fellowship of prayer.

MR. AND MRS. LIDDIARD, HON. SECS. OF THE WATCHERS' BAND.

It has already been found by many, and we believe that increasing members will testify, that the Watchers' Band will lead to more earnest, intelligent, definite, and faith-filled prayer; that it will broaden the sympathy, quicken the zeal, deepen the enthusiasm, and lead to the more thorough consecration of those who are thus banded together.

The admirable address of the Rev. Morley Wright at our annual meeting has been published by Mr. J. D. Smith, 10, The Broadway, Deptford; price one penny. We have gratefully to acknowledge the kindness of Mr. Wright in presenting us with a copy for each of our local secretaries, and we warmly commend it to the notice of all who are interested in our Prayer Union.

In some branches members are rendering helpful service by undertaking the collection of subscriptions for the General Fund of our Society. Districts around the churches are assigned to different members, and by being more thoroughly worked the amount collected has been nearly double that of previous years.

In many cases the difficulty of securing a separate evening for united prayer has been met by arranging for a short meeting of the members before or after the usual monthly missionary prayer-meeting. In some towns where there are several branches, a quarterly united meeting is held, and found very profitable.

Some of our ministerial friends have adopted our arrangement of the Society's mission-fields in connection with their public prayers with relief to themselves and profit to their people. On the first Sunday in the month India is thus specially remembered, on the second China, and so on through the month.

One of our missionary members gives several illustrations of the value of concerted prayer, which have fallen within his own experience, and urges that "Watchers" would find much encouragement in looking out for answers to their petitions.

Let us see that these petitions are proportionate to the needs of those on whose behalf we plead, and to the grace of the Great Giver. We have large promises to encourage us; our expectations should therefore be large; for too often we limit the wonderful love and powe f God in the poor puny

prayers we offer. We have the assurance of our living, loving Lord Himself: "Whatsoever ye shall ask the Father, in My name, He will give it you." "Ask, and ye shall receive, that your joy may be full."

JAMES E. LIDDIARD.
H. LUCY LIDDIARD.

NEW BRANCHES.

LONDON.

Branches.	*Secretary.*
Lewisham (High Road)	Miss N. G. Cheverton.
Stratford.....	Mr. R. Anderson.

COUNTRY.

Taunton (Paul's Meeting)	Miss Prentice.
Wingham	Mrs. Meek.

THE closing meeting of another Session of the Parent Band was held at the Mission House on Friday evening, June 16th, the President (A. J. Shepheard, Esq.) in the chair. After the transaction of formal business,

The Rev. T. Brockway, of Madagascar, adapting several native salutations, greeted the members of the Band as sons of the Lord God Almighty, and, thinking of the trophies they might win for Christ from amongst His enemies; his closing wish for them was: "May you all live to be very old." After thirty-four years of work as a missionary he was able to say that gladness was found not in self-indulgence, but in self-denial.

The Rev. W. J. G. Bestall, of the Wesleyan Mission, Ceylon, after a passing reference to Temperance work, and claiming that missionaries were in the vanguard in advocating the suppression of the drink and kindred evils, dwelt at greatest length upon the first of the three principal methods of missionary work—for all of which there was striking Scripturalness—viz., the educational, the evangelistic, and the medical. The idea was abroad, he said, that missionaries were giving too much time to educational work. As an educational missionary he had had to teach mathematics, Latin, and science, and, though he had times of depression, he felt after some years of educational work that, if he were a rich man, he would devote his money to increasing the missionary colleges in India fifty-fold. He steadily refused to separate the evangelistic from the educational work, for the latter had prepared an evangelistic field of labour which would never have existed but for the hard, plodding work of the educational missionaries. Not long ago he called upon a Hindu judge, who was educated in one of the Ceylon missionary colleges, and had taken his Arts degree in England. He was now an acknowledged leader of Hinduism, yet on a table in his house he (Mr. Bestall) found carefully-pencilled and well-thumbed copies of the Revised Old and New Testament and Farrar's "Seekers after God." The conversation at dinner, by the judge's own selection, was about the Lord Jesus Christ, and the judge acknowledged that the sayings of Jesus were the most beautiful he had ever read, and that His thoughts elevated him as no other thoughts did. That same process had gone on in the cases of tens of thousands of the young men of India through the instrumentality of Christian colleges. Buddhists complained that missionaries were stealing the flower of the young men and young women. He wished there were a great many more Dr. Duffs. He (the speaker) had visited villages and gathered audiences of five hundred, where he would not have attracted five but for the respect engendered by means of the mission schools. A similarly powerful work was being carried on among the girls of India and Ceylon.

The Chairman reminded the Band of their seven fellow-members in the foreign field, and said that that evening they were going to start another set of seven, and a very happy commencement it was—viz., Mr. A. D. Cousins, son of the "Father" of the Band. Mr. Shepheard, in the name of the Band, shook hands with Mr. Cousins, who is going to Tientsin, North China, and wished him all joy and happiness in his future career, and all prosperity under God's blessing.

Mr. Arthur Cousins said he had long been eagerly looking forward to the time of his departure, but now that he was saying farewell, he felt himself to be in "an ocean of perplexities." His own pastor, Mr. Morlais Jones, the poet-preacher, had urged him to go out to China with a healthy heart and mind, determined that the Gospel should reach the most downtrodden Chinaman and the opium-besotted Chinaman. At Hormead, one of the Mission stations of Cheshunt College, of which he had had charge, a little cottage girl had worked in silk, as a parting gift, a present which capped all the other presents he had received—the text: "Lo, I am with you alway," &c. That was the promise which was leading him to go forth to China.

Rev. Louis L. Byrd, Secretary of the Missionary Students' Endeavour Band, having commended Mr. Cousins in special prayer,

The Rev. W. H. Harwood referred to the foregoing as a most touching incident, and an exceedingly beautiful finish to the meetings of the Band. To have any share in winning China—that land of infinite possibilities—to Jesus Christ was something of which a man might be justly and honestly proud. Mr. Morlais Jones, he said, had touched what should be the key-note of such a meeting—viz., "confidence." "I think," said Mr. Harwood, "we are sometimes not big enough in our faith." They must go forth confidently and deliver the message of the infinite Fatherhood of God.

The proceedings shortly afterwards terminated.

TERRIBLE PERSECUTION IN HUI-AN.

IN my district, Hui-An, a most terrible persecution has broken out in connection with idolatrous plays, resulting in the death of one woman, of serious injuries to two preachers and two deacons, and to other six or seven Christians. The scene of the disaster is ten miles from the district city; and I was in the county at work at the time of the outbreak. On learning this sad news, I instantly went to the Mandarin, but to no purpose. It was the commencement of the Chinese New Year, when disturbances are more frequent in these parts. Only one of the defendants was taken into custody, and he is a Chinese graduate of B.A. degree, and when he was arrested by the Mandarin's runners, 500 to 600 persons collected about our chapel premises, and began an attack on the preachers, property, and myself. To save the lives of our people within the chapel in the city—for the arrest was made in the city—and to prevent a conflagration, I faced the angry mob and made my way to the Yamen for protection. I was struck by stones, but not hurt, and reached the Mandarin, who, after long delay, gave me an escort back to the chapel and through the city, as it was not safe for me to remain the night there. I hastened down to Amoy, to inform the British Consul of the very serious and widespread nature of the disturbance.

The Consul acted with most praiseworthy promptness, entrusting the affair to W. J. Clennell, Esq., his assistant, who has taken the case up with most commendable earnestness, ability, and interest. Mr. Clennell went with me to Hui-An as the Consul's representative, to investigate the proceeding and see that justice is done. He examined as many of the sufferers as could attend, some being still in the Yamen on no accusation whatever. They went to have their wounds examined by the magistrate, and were then detained and treated as criminals; and the husband and sons of the deceased woman have been kept in detention from the time of the murder to prevent an accusation of murder being entered. Mr. Clennell and I were many times overcome with emotion as the poor Christians told us how they had been maltreated. The atrocities are most revolting, and I must not attempt to describe them now. Many were the interviews held with the district city magistrate and Amoy Taulai's deputy, who had been sent to assist the local official in the settlement of the case, but not one of the demands of the Consul were sanctioned.

The Chinese officials are absolutely in the hands of the literati, who are secretly plotting destruction of property and punishment of the Christians; and the plea of murder by the assailants—some twelve in number, headed by the literary class—is not allowed. Bribes and threats have been made to the widower to declare that his wife died a natural death, and not from the kicks she received from the Sin tsai (B.A.).

The tidings of this outbreak have gone to Peking and Foochow, as the local authorities appear utterly incompetent to deal with it justly. Placards have been posted all over the city villifying foreigners, and calling on the three to four thousand scholars to exterminate "ocean devils" and "Christian scoundrels."

Mr. Clennell and I returned to Amoy with the conviction that an organised conspiracy was on foot, led by the magistrate himself; and, unless prompt action be taken, the outbreak will extend to other districts. This much will give you an idea of the sad affair. Despite this dark picture, I am persuaded—and others here are of the same mind—that eventually great good must result from this widespread stir; and, when the case has been justly dealt with, the county of Hui-An will be safer for foreigners than ever before.

Since writing the above, a preacher has come down to escape the authorities, who have issued orders for his arrest, on what ground, except that his home is in the neighbourhood of the calamity, we know not. He tells me that the second graduate (Sin tsai) has been decoyed by the runners into the Yamen and there detained with his companion; but the other arrests are wittingly neglected. I will send you news as I hear, and as the case progresses towards settlement, but at present the distress of our fellow-Christians is most lamentable, all their belongings having been seized.

R. M. Ross.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

STRENGTHENING AT BINGOO.

WHILST the outlook for the future is decidedly hopeful, the Rev. E. Box has, at present, disappointments to bear and difficulties to face. One encouraging feature is that he has secured the services of an exceptionally able man to take charge of the work—viz., his Chinese teacher, Mr. Se. "When he came to me, two years ago, he wished it to be understood that he was not to be asked to preach, but that he simply engaged himself to teach me Chinese. His father, who was a Christian, died when he (my teacher) was still a child. When he grew up he followed in the footsteps of his father, and identified himself with the Christian Church, and proved himself an earnest sincere Christian, though holding back from any Christian work of a public nature. Being with him daily for two years, I have formed a very high opinion both as to his

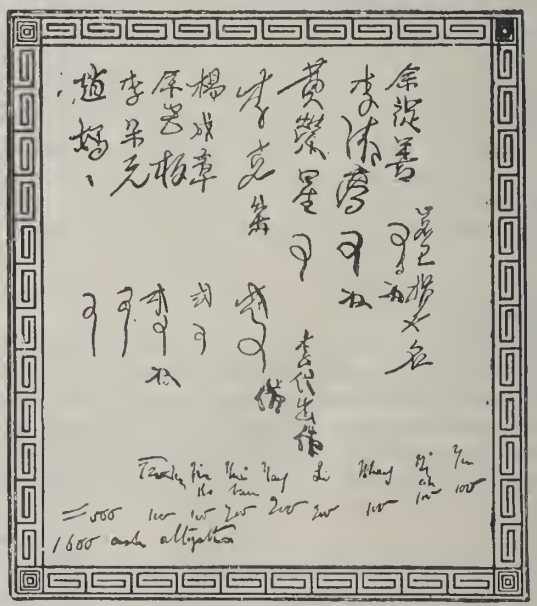
character and ability. Accompanying me to the country, he gradually, quite of his own accord, began to take part in our services, showing preaching ability of a very high order, and a growing earnestness in making known the truth. He has now decided to give himself entirely to the work—a step that entails a considerable sacrifice from a worldly point of view. Before this reaches you, he will, if all is well, have already taken up his residence in Bingoo with his wife and child. We have succeeded in procuring premises at a town some forty or fifty li north of Bingoo, called Tsû-jung, at which place Mr. Doong, who has been two years at Bingoo and has proved himself an earnest and reliable worker, will next month commence what I trust will prove a good and successful work. I am hoping, before this reaches you, to be able to secure an opening in Sing-dah, between Bingoo and Tsû-jung." Mr. Box has secured much better premises at Na Wei, where there are about twenty Christians. In March he baptized two men, one of whom was seventy-eight years of age. Mr. Box will now be able to stay in this place for a week or two; and, hoping to make that city another centre for work, he is securing rooms for preaching at Doo-der, eighteen li south, and at Sing-zahug, twenty-four li west.

A STIMULUS.

DR. DAVENPORT wrote from Chung King towards the end of February:—"I am thankful to say our work in this city is receiving a stimulus. We are now holding our annual Union meetings, and they have been such as they never have before; warmth, earnestness, seeking, being the tone of them. As only two of the seniors who led last year are here now, it fell to us juniors to help. Consequently the sermons were not so long (perhaps less doctrinal!), and the natives themselves have taken part more. I took the one last night at the F.F.M. Mr. Beauchamp is at present at the C.I.M., and he has given us all a lift up. He proposed that we should at the same time work and pray, each day going on the streets preaching, and scattering leaflets and tracts. This is New Year time, and hence a good time for street preaching. Every day just now the foreigners and native Christians are going out to spread the news through the whole city. Just this minute five of our members, and one or two others, were in my study here, pleading God's help and blessing, and now they have gone out with paste-pot and bills and tracts to face the enemy. I felt it God's will for me to stay in and do the duty next to my hand; perhaps this latter may be the means of extending the Kingdom just as much as preaching on the streets. The first day we were going out I was called out in the morning to see a case, and spent two hours in a dark, cold room, helping a poor woman in her time of need. The house was built on poles, high on the bank of the river outside the city, and, though airy, was comparatively pleasant. We have saved one or two lives there, and the people like us. It is there our men are going this morn to follow up the work. I got back to lunch just before two, and had not finished when I was called out to see another case on one of the big streets, a rather well-to-do family. Yesterday I intended preparing for the outgoing mail this morn, and for the evening service. Just as I was settling down, in was brought a card to call me across the small river to the city of Kiang Poh. The Hien magistrate's fourth wife was bad. I felt this to be of God, so put aside the work I wanted to do, and with my teacher crossed the river and saw the patient in the Yamen there. This is the second time I have been called at the Yamen. The big man himself came and spoke with me. Of course, they all say what good deeds we do, and what a lot of money we spend for the good of the people. One feels that behind our back they will perhaps laugh at and scorn us, just getting as much out of us as they can. Still he, and all, were very nice. While sitting in the guest room talking, some other big man's arrival was announced as come to "Pai nien," that is, give New Year's greetings. The Mandarin rose and left me, and, as soon as the other guests had entered, I left. Of course Kiang Poh always has been so bitter against us. My having gone twice over to that Yamen must have a very great influence. They see me in my chair, and all hear about it. I know you will be glad and thank God that the work you have set up and are carrying on here is not being in vain. Through these visits one paves the way for the direct preaching of the Word, and in them I feel God's hand is leading us."

SELF-DENIAL AT CHUNG-KING.

THE following interesting item also comes from Dr. Davenport:—"When you were keeping your Self-Denial Week, I asked the people here if they would help



in the movement. I told them what you did for them, and how Christ revealed the fact to us that to give was more blessed than to receive, asking them that week to pray much for our Society, and, if they could deny themselves a few cash to put into the general fund, God would receive it. The week passed; Saturday I asked the money might be given; it passed, and Sunday too, and I thought none was to come. On Monday evening, however, just before our Bible-class, Mr. Li brought me the enclosed subscription list. I scribbled on it at the time their names and amount—viz., 1,100 cash. I put aside 500, so that we got 1,100 = Tls. 1·06, Will you accept this please as our mite to the whole? I was quite surprised when I saw who and what they had given. A hundred cash to these poor folk means no small thing (4d. in English money). This is the running character they write in, which often the writer himself can barely read. It might stir up some who have plenty, when they hear of those who have so little being so willing to help."

INDIA.

PRIZE DISTRIBUTION.

In sending an account of a prize distribution to the children of the Bhowanipur schools, and the Christian Girls' Ahiripukur and mixed school, Miss Maclean remarks that if the friends who had so kindly assisted by giving presents of dolls, &c., for prizes, only knew what an amount of pleasure the prizes give to the happy recipients, they would feel amply rewarded. "A nicely-dressed doll is invaluable in the eyes of a little Indian girl, many of whom weep despairingly when they find the prize allotted to them for the year's work is not a doll. We will welcome any amount of dolls, for we have many schools in this district to provide prizes for; although books, work-boxes, &c., do not come amiss for rewards for the elder girls."

MADAGASCAR.

CONGREGATIONAL UNION.

The recent meetings of the Imerina Congregational Union have been very successful. The Rev. R. Baron was chairman, and his address on "The Character of Christ" was highly appreciated, and is now being printed for general circulation. Mr. Clark led the discussion of the day, and succeeded in infusing much of his own enthusiasm into the meeting. As the result of the discussion the Union is pledged (1) to more regular and more earnest prayer for our native missionaries; (2) to add ten new men to its staff within the next four years.

PROGRESS.

The Rev. T. T. Matthews has been encouraged by the good work that has lately been going on at Namehana, where there is a flourishing branch of the Christian Endeavour. On the last Sunday in April he baptized 144 children and adults, and received 34 into church membership. There is a day-school of 250, and a Sabbath-school of over 200 scholars.

ANTANANARIVO MEDICAL MISSION.

A report of the Medical Mission in Antananarivo has recently been printed and sent home by order of the joint Medical Mission Committee, and can be obtained on application at the Mission House, Blomfield Street. The new hospital is in every way a success. Up to the end of March, no fewer than 315 new cases had been received into the hospital this year. The receipts from the in-patients during the three months had reached £70 2s. 10½d., by far the largest amount ever received under this head. The patients pay 1s. 6d. a week, a fairly large sum for Madagascar; but the cost of the food only—including, of course, that of the nurses and servants—consumed in the hospital for the same quarter was more than £100, to say nothing of medicine, washing, salaries of nurses, &c. Another most interesting point brought out in the report is the progress of the Medical Mission Academy. There are now no fewer than twenty young Malagasy who have the diploma granted by the Academy. A very large proportion of these are thoroughly respectable, and they are doing a very good work, either in town or country. Although the hospital is doing such a good work, and is so thoroughly successful, there is still one great want which both the doctors and Committee in Antananarivo are desirous of supplying. From time to time, persons are brought to the hospital with such complaints as entirely to prevent their being received, and so the want is a house where those ill with infectious diseases can be received. Such a building need not cost more than from £150 to £200; it would be built very simply, and should be large enough for twelve beds. I have faith that the sum will be forthcoming, and that it will be the great privilege of someone to give us this house for infectious cases.

HENRY E. CLARK, Treasurer.

AFRICA.

GOOD TIMES AT PHALAPYE.

Writing from Phalapye in the middle of April, the Rev. A. J. Wookey said: "We have had several excellent meetings during the past week. On Wednesday evening we had a magic-lantern exhibition, and the people and children seemed to enjoy it very much. The funds for the purchase of the lantern were principally given by the friends in the Sunday-school at Acton. The Chief Khama was present, and the large church was crowded with people. It is quite an unusual thing for there to be an evening meeting of any kind, and so that part of it was a novelty, too. On Thursday morning there was a public meeting for the people to express their feelings about our Mission to the Lake, and for them to commend us and the work to God. The Chief took the chair and made a very nice speech. Mr. J. S. Moffat spoke very affectingly about the power of the Gospel to transform men and tribes. He remembered the people when they were all wild lawless heathen, and now what a contrast that missionary meeting presented! He told them, too, of the power which the Gospel had had, and

still has, in England, since the time it was first brought by missionaries to our shores. Several deacons and others made short speeches, and rejoiced in this 'Forward Movement.' Mr. Reed also gave a short, earnest address, which was interpreted. The church here is providing a wagon and oxen and three men to go with me to help lighten the loads, and as their contribution to the work. Yesterday (Sunday) was a great day here. I had been asked to receive into the church a number of people who had been waiting a long time, and about whom the deacons and others were anxious, as they have been so long without a teacher. This morning, instead of the usual service, there was a special one, for the receiving and the baptism of these men and women. One hundred and sixty were received into church fellowship, and one hundred and fifty-nine were baptized. Only one was received who had been baptized as the child of a church member. Mr. Moffat assisted in the service and the baptisms. Then a special service was held for the baptism of children, and above one hundred were received and baptized. At the conclusion we celebrated the ordinance of the Lord's Supper, and over four hundred people were there. Khama and his people were greatly pleased with the progress of the work amongst them, and hoped good days were still in store for them in the future. Notice was given by one of the deacons that the women were to get corn dressed and ground for the men whom they are sending to the Lake with us, as they could not go without food. It really does one good to see the people so thoroughly in earnest. I am expecting Khukhim, the native teacher at Lake Ngami, to arrive in a few days, and then we shall make a start—I hope, next Monday or Tuesday. He is also bringing with him a volunteer for the work, who is coming on his own account to join us."

NEW GUINEA.

CREEPING UP.

Last month we gave the Rev. H. M. Dauncey's description of a model village mission station in his district. Mr. Dauncey now resumes his narrative by saying: "The work at Saroa is of itself enough to encourage us all, but it does not stand alone. At Kapakapa (a coast village) I baptized seven women and fourteen men. For some time this has been a very dead station. We may now hope that life has begun. At Tupuselei I baptized four men and one woman, and yesterday, at Vabukari, at the Communion service, two men and one woman belonging to the village, and three men and one woman from the neighbouring village of Kilakila. A week ago, at Port Moresby, we admitted two men and two women. By degrees our numbers are creeping up, but as yet there are no signs of whole villages seeking baptism as in the South Seas." Since the famine broke up the village of Rigo, the people have moved to Gomoridobu, and the new teacher (a Niuéan) promises well. It is hoped that it will prove a refuge for the remnants of several nearly killed-out tribes.

PERSONAL ITEMS.

China.—Valuable Testimony.—At the end of March our Hankow District Committee passed the following resolution:—"This Committee having heard with regret that Christopher T. Gardner, Esq., C.M.G., H.B.M. Consul at Hankow, is likely soon to leave Hankow for another port, desire to place on record their high esteem for him personally, and their sense of indebtedness for valuable assistance rendered at various times by him to the Mission. Mr. Gardner has served our beloved Queen in Hankow during a period of peculiar difficulty, and one that is already becoming historic. Mr. Gardner's name will ever be associated with the memory of those months, during the year 1891, when British residents in Central China lived in constant apprehension of a popular rising against foreigners, and when, but for the statesmanlike tact and firmness shown by him under extremely trying circumstances, most disastrous consequences would probably have ensued. The Committee would also give expression to their sense of social loss in the removal of Mr., Mrs., and Miss Gardner from Hankow, and their hope that, in the sphere in which their lot will in the near future be cast, they may find as many and as appreciative friends as they are leaving behind in Hankow." In reply Mr. Gardner wrote the following valuable testimony:—

"Hankow, April 3rd, 1893.

"Dear Dr. John,—I am deeply sensible of the kindness of the Committee of the London Missionary Society in sending me such a warm letter on my departure. . . . Another satisfaction I have had is that, during the thirty-two years I have been in China, there has been an improvement in the moral, intelleotual, and physical condition of those Chinese who have been brought into contact with members of Christian nations. Humanly speaking, missions have had a marvellous success, even if one only counts their converts. But the success is still more marvellous when one regards how much Christianity is leavening the whole Empire of China. The recent virulence against Christianity is a testimony to its power in the land.—Yours truly, "C. T. Gardner."

—The Rev. J. W. Wilson had been back in Chung King a few days when it beoame evident that he must seek a thorough rest and change by a voyage to England, and, as will be seen in the list of arrivals, he has already reached this country. Along with this disappointment came news of a great blessing to the other members of the Mission. Dr. Davenport writes:—"For a long time we have felt the need of love and union in the four Missions, and the need of the Spirit's power. We had a special meeting to talk and pray over our condition. About ten days after that meeting, at our ordinary Thursday meeting, God's Spirit came upon us all in a very evident manner. We had not come up expecting very great things, but God did them for us. I never was in such a meeting. Testimony, prayer, confession, praise—all coming from full hearts under no excitement. It was wonderful. We have had several meetings since, and what we

were meeting for that afternoon—viz., unity and love—has all come about. Nobody can say how, and by whom, but it has: a miracle has been done in our midst. We have never had such times of refreshing together. There is to be a special meeting of the native Christians to-morrow night, to try and inflame them too. I do believe great things are to come in our midst."—S. Massey, Esq., of Manchester, who is a member of the new Board of Directors, has recently paid an unofficial visit to all of our principal China stations, excepting Chung King. Among others, Miss Smith, of Peking, has been greatly encouraged by his visit, and by a generous gift of £50 towards the completion of the new Girls' School building.—Miss Pearson's health rendered it necessary for her to have a complete change, and we are glad to hear that the voyage has effected a cure.

INDIA.—The Salem Mission has lost one of its oldest and best evangelists (Suvishesha Muttu) during a severe influenza epidemic, which also prostrated the Rev. A. Devasagayam, and rendered him incapable of work for some weeks to come. The Rev. W. Robinson reports that a much-needed effort to improve the Tamil hymnody has at last been made, and 1,500 copies of the Salem Hymnal have been sold. Though it is, he says, by no means perfect, it tries to give expression to the spirit of joyous consecration to God's service.—The Rev. M. Phillips, of Madras, was expected in this country as we went to press.

MADAGASCAR.—Referring to the lamented death of the Rev. R. Roberts, Miss Frédoux writes:—"We have lost in him a splendid worker and a consecrated missionary. The Malagasy among whom he has been working say of him that 'his one aim and hope was to raise the Betsileo from the spiritual bondage in which they live, and to *do them good*.' He had acquired the language, and was forming new plans for carrying on the work more thoroughly than he had ever done before." The Rev. J. Pearse gives the following details connected with Mr. Roberts' sudden death:—"About sunset on Friday, March 17th, I received a note from him asking for some medicine for Mrs. Roberts, and requesting that the messenger might return with it on the morrow. He also remarked incidentally that both Mrs. Roberts and himself had been having a little fever again, but it was not for fever that he requested medicine. I sent the man off early on Saturday morning with the medicine and a short note (I found it on his table after his death). We heard nothing more, and concluded that all was well. On Monday I despatched a messenger to Mr. Roberts with the quarterly accounts and papers, that he might audit the accounts before I sent them off to you. That man returned on Tuesday about sunset with a brief note from the native evangelist at Ambohimahasoa, urging me to come to them without delay, as Mr. Roberts was very ill. By six o'clock a.m. on Wednesday I was on my way. About eleven o'clock I stayed for a short time to get food for my men and myself, and in the village heard that our brother had died on Tuesday afternoon. I tried not to believe this, and proceeded on my sad, sad journey. I reached Ambohimahasoa by four o'clock, but it was to find, alas, that the news I had heard on the way was too true, for Mr. Roberts had died about 2.30 on the previous day—some four hours *before* I got the letter telling that he was ill and urging me to go to him. Mr. and Mrs. Roberts went to Ambohimahasoa on Tuesday, March 7th. On the following Sunday he preached in the morning and held a Bible-class in the afternoon. Up till Thursday he was about as usual, and apparently well. Even on Friday he only complained of being a 'little feverish.' He does not appear to have gone out of the house after Friday, but from Saturday remained in a small upstairs room, as he was increasingly low with fever. On Monday morning he spoke to one of the servants as feeling better, and requested her to place some chairs on the verandah for Mrs. Roberts and himself. The morning being misty, this was not carried out. Later in the morning he rose from the bed on which he was resting after dressing, and went towards the door, when he almost fell down, only saving himself from so doing by putting out his hands on to the wall. He remarked: 'That was bad,' or something to that effect, and returned to his bed. From that time he seems to have lost consciousness, and did not know anything or recognise anybody till his death about 2.30 the next day—Tuesday, 21st. From my knowledge of the effects of the fever here, Mr. Roberts *did not* die from fever. That is my decided opinion, but I cannot possibly tell the cause of death. Did he knock his head against the wall and receive some fatal injury? The fact that he only saved himself from falling down by putting out his arms and placing his hands on the wall, and the fact that consciousness suddenly left him after that, seems to make it probable."

AFRICA.—The Rev. Mark H. and Mrs. Wilson reached Peelto on April 28th. "As we drew near," writes Mr. Wilson, "we saw horsemen coming over the hills on their way to welcome us and to escort us in. There were sixty or seventy of them, and they seemed to be very happy that I had arrived. It was a very cheering sight and we felt very thankful to God for thus preparing the way for us. Outside the house Mr. Harper introduced me to the people, and, after I had addressed a few words to them, they gave three ringing cheers." The *Cape Mercury* describes at length the induction ceremony on May 1st:—"The proceedings were of an interesting character throughout, and it was evident that Mr. Wilson had created a very favourable impression," which testimony is confirmed in a letter from the Rev. J. Harper to the Foreign Secretary, through whose instrumentality Mr. Wilson was invited to his new sphere of labour.—The Rev. A. J. Wookey, *en route* to Lake Ngami, had reached a point fifty-six miles from Phalapye when he wrote on May 9th. He had been troubled by the sickness of his oxen, and had found water to be getting scarce, but hoped to get on better when the obstacles from the thick bush became less.—The Rev. W. C. Willoughby informed us by cable of his arrival at Phalapye on

SOUTH SEAS.—The Rev. G. A. and Mrs. Harris expected to leave Mangaia for England early in June. When he wrote he had just commenced a class of new converts gained during the present year and numbering 22. At Tamarua, also, the seekers number 13, so that the work is manifestly progressing.—The chief officer of the *John Williams* (Mr. Mitchell) is taking command of the vessel during Captain Turpie's visit to this country. The Mission ship left Sydney on the 21st of April, and Captain Turpie left for England on May 8th. "I feel parting with the good old vessel," says Captain Turpie. "We have

grown old together. I have nursed her in many a storm, and she has never failed me in anxious times."—Reviewing the new and revised edition of the Rev. George Pratt's well-known and much-valued Grammar and Dictionary of the Samoan Language, comprising a total of 12,000 words, the *Australian Christian World* says:—"It is one of the many instances, familiar to those who know, but generally overlooked by popular critics of missions, of how the diligent missionary not only preaches the Gospel to the people, and becomes the pioneer of Christian civilisation, but also adds much to our knowledge of language, mythology, and the wonderfully interesting traditions of the race."

NEW GUINEA.—The Rev. C. W. and Mrs. Abel started their life together at Kwato under a cloud of deep sorrow. The first mail to reach them after their arrival brought the news of the sudden death of Mrs. Abel's mother, and the sad news for a time completely prostrated her.

DESCRIBING the Rev. A. Bonsey's speech at the annual missionary meeting of the Presbyterian Church of England at Exeter Hall, the *Monthly Messenger* says:—"Mr. Bonsey's speech was an admirable example of the manner in which a missionary can carry an audience with him as no other man can. Others can expound the philosophy of missions as well or better than he. From other men an exposition of the duty of liberal mission gifts may come with even more effect than from him. The thing in which he is necessarily without a rival is his story of the work which he has seen and in what he has shared. The speech which tells simply and naturally and without exaggeration the story of actual blessing, illustrated with glimpses of personal experience, will always be the speech of the evening, no matter who the other speakers may be. Mr. Bonsey knew his opportunity and seized it, and his address will live long in the memory and the heart. Who indeed could forget his account of the Chinese Christian gentleman who had found Christ in Honolulu, and who on his return to China came to see Mr. Bonsey one trying day when the missionary's heart was sorely depressed, and made him weep for very joy as he told how he had given himself to Christ, and had come back to his own land to tell his own people of a blessed Saviour? Nor will any of us who were for a moment pilloried as the smaller idols attendant on a great idol, fail to remember that dramatic point in a speech full of happy hits and touching incidents: the organ, the great idol in his own temple; the little crowd on the platform, the attendant minor gods; while the missionary (in the picture Mr. Bonsey drew) was on the steps in front preaching Christ to a large Chinese crowd. The London Missionary Society is to be congratulated on a missionary who can speak so well, and to be cordially thanked for lending him to us for our great evening."

ANNOUNCEMENTS.

DEPARTURES.

The REV. E. H. STRIBLING, with MRS. STRIBLING, returning to MADAGASCAR, and MISS ANNIE E. COOMBS, appointed to VONIZONGO, embarked for TAMATAVE; the REV. E. PRYCE JONES and MRS. PRYCE JONES, appointed to FARAFANGANA, and MR. GEORGE H. PEAKE, L.R.C.P., L.R.C.S. Edin., appointed to FIANARANTSOA, embarked for MANANJARY, per steamer *Warwick Castle*, May 26th.

The REV. J. H. HOLMES, appointed to NEW GUINEA, embarked for THURSDAY ISLAND, per steamer *Tara*, June 21st.

ARRIVALS IN ENGLAND.

MASTER WALTER COLLINS, from FARAFANGANA, Madagascar, per steamer *Methuen Castle*, May 18th.

MISS MILLER, from AMOY, China, per steamer *Bombay* to Marseilles, thence overland, May 25th.

MRS. FAHMY and three children, from CHIANG CHIU, and MISS BENHAM, from AMOY, China, per steamer *Bombay*, May 29th.

MRS. FARQUHAR, from CALCUTTA, North India, per steamer *Pekin*, to Marseilles, thence overland, May 31st.

The REV. J. WALLACE WILSON, from CHUNG KING, China, per steamer *Tara*, to Marseilles, thence overland, June 2nd.

The REV. WILLIAM OWEN, from WUCHANG, China, *viâ* Canada, at Liverpool, per steamer *Campania*, June 10th.

The REV. J. D. HEPBURN, from BECHWANALAND, South Africa, per steamer *Athenian*, June 13th.

The REV. JONATHAN LEES and MRS. LEES, from TIENTSIN, North China, via Canada, at Liverpool, per steamer *Germanic*, June 17th.

The REV. S. E. MEECH, MRS. MEECH and family, and MISS PEARSON, from PEKING, North China, and the REV. A. E. CLAXTON, from SAMOA, South Pacific, per steamer *Valetta*, June 20th.

DEATH.

SEWELL, June 16th, at Parkstone, Dorset, the Rev. James Sewell, formerly of Bangalore, South India, aged 83 years.

ORDINATIONS.

On the evening of Friday, May 16th, at Free South Church, Aberdeen, MR. DAVID SIMPSON MURRAY was ordained as a missionary to TIENTSIN, North China. The Rev. W. M. Clow, B.D., presided, and delivered the introductory sermon. The field of labour was described by Rev. R. Wardlaw Thompson, the Society's Foreign Secretary. The ordination prayer was offered by Rev. Professor Cameron, D.D., and the charge was delivered by Rev. Professor Robertson, D.D. An address was given by Rev. John Duncan. The Revs. George Macdonald, M. Galbraith, M.A., David Beatt, and G. M. Cairney also took part in the service.

In connection with the departure of MR. GEORGE H. PEAKE, L.R.C.P., L.R.C.S. Edin., as a medical missionary to FIANARANTSOA, Betsileo Country, Madagascar, a farewell gathering took place on Sunday evening, May 21st, in Morningside Congregational Church, Edinburgh. After a brief service conducted by Rev. W. Douglas Mackenzie, M.A., the Rev. J. Peill, Madagascar, described the field of labour. Dr. Peake then gave a short address stating how he had come to give himself to missionary work. Dr. E. Sargood Fry, superintendent of the Edinburgh Medical Mission, delivered the charge, and presented Dr. Peake with a Bible from the ladies connected with the Medical Mission. Rev. R. Wardlaw Thompson spoke on behalf of the London Missionary Society, expressing special pleasure that the son of a missionary was giving himself to the same work.

On the evening of Wednesday, June 7th, at Sherwell Congregational Church, Plymouth, MR. JOHN HENRY HOLMES, of Western College, was ordained as a missionary to NEW GUINEA. The Rev. C. S. Slater, M.A., presided. Rev. S. McFarlane, LL.D., described the field of labour. Rev. Professor Anthony, M.A., asked the usual questions, to which suitable replies were given by the candidate. The ordination prayer was offered by Rev. Professor Macey, B.A., after which the Rev. C. S. Slater, M.A., on behalf of the churches and friends, gave the right hand of fellowship to Mr. Holmes, and expressed to him the earnest good wishes of all. The charge, founded on 2 Tim. ii. 15, was delivered by Rev. R. Wardlaw Thompson, the Society's Foreign Secretary. The Revs. W. J. Cuthbertson, of Stonehouse; E. W. Bickley, of Devonport; E. Greaves, of Mirzapore, North India, and H. T. Johnson, of Fianarantsoa, Madagascar, also took part in the service.

On Wednesday evening, May 24th an interesting valedictory service was held in Soho Hill Chapel, Birmingham, when MISS ANNIE ELIZABETH COOMBS was set apart for missionary and educational work in connection with this Society. Miss Coombs is going to Fihaonana, the chief village of Vonizongo, in the Island of Madagascar. The Rev. Charles Lemoine, pastor of the church, presided, and the body of the church was fairly well filled. The Rev. George Ingall read the Scriptures; the Rev. George Cousins, as one of the secretaries of the Society, described the district, people, and special work to which Miss Coombs was going; Miss Coombs gave a brief address herself; then the Rev. Charles Lemoine delivered an affectionate and earnest charge to her; and the Rev. J. F. T. Hallowes, M.A., offered a special dedicatory prayer.

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